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MODERN LANGUAGE NOTES.

Baltimore, January, 1891.

THE REGIMEN OF *wyrðe* IN THE 'HISTORIA ECCLESIASTICA.'

IN the account of the life of CÆDMON in the Anglo-Saxon version of BEDA'S 'Historia Ecclesiastica,' there occurs this passage (see SWEET'S 'A.-S. Reader,' p. 48): *Ða aras he from þæm slæpe, and eall þa þe he slæpende sang fæste in gemynde hæfde, and þæm wordum sona monig word in þæt ylce gemet Gode wyrpes songes togeþeodde.* In a note on this passage (p. 197), Dr. SWEET says, among other things, "*wyrpe* should govern the genitive." To deny the truth of this remark would be to ignore the habit of the language as seen in its best examples both of prose and of poetry; yet the matter seems worthy of some further investigation.

I have seen but one other note on the passage in question. KARL KÖRNER, in his 'Einleitung in das Studium des Angelsächsischen' (Theil ii, p. 30), prints *godewyrðes* as a compound, and in a note (p. 196) he says: "*godewyrðes* liest bereits Zupitza mit einem MS; wegen des Compositionsvocales vgl. *gode-web*, *gode-gyld*, *dæge-weorc*; hierdurch wird die Bemerkung Sweets (der *gode wirðes* hat): '*wirðe* should govern the gen.' hinfällig."

In reference to ZUPITZA'S reading, it may be said that SMITH ('Baedae Hist. Eccl.' p. 597, l. 26) prints *Gode wyrpes*, and gives no *varia lectio* for the passage; but no great importance can attach to this fact, for in his preface SMITH says: "Omnes varias lectiones, quae a textu verbis differunt, ad inferiorem marginem apposuimus, rejectis quidem fere infinitis quae literis tantum, vocalibus praecipue, sunt diversae." In view of this statement, and after some considerable examination of parts of SMITH'S work, I am satisfied that the slight difference between *Gode wyrpes* and *Gode-wyrpes* would not, in all probability, have arrested the attention of that editor.

As to KÖRNER'S explanation of the compound form, it appears that in this instance, at least, nothing valid can be said against it. Yet it seems clear that the translator wrote *Gode wyrpes*, and not *Gode-wyrpes*, nor yet

Godes wyrpes. The evidence that has led to this conclusion is detailed below.

I. The Latin text has "et eis mox plura in eundem modum verba Deo digni carminis adjunxit." The classical Latinist would here view *Deo* as the ablative naturally attending *dignus*; but on comparison of the Latin with the A.-S. version so many egregious blunders appear, that it is by no means sure that the translator did not regard *Deo* as a dative, especially as we find in the Latin, "dignum se congregationi fratrum aestimare non debet" (Bk. I, Ch. 27); . . . "cujus filia Earcongota, ut condigna parenti soboles, magnarum fuit virgo virtutum. . . ." (III, 8); "Qui indignum se tanto gradui respondens. . ." (IV, 1).

Let us now arrange in interlinear form the two texts of the passage under consideration—the Latin as given by SMITH, 1722, and GILES, 1848. (WHELOC, 1644, has *his* instead of *eis*):

. . . et	eis	mox	plura
. . . and	þæm	wordum	sona monig word
in	eundem	modum	verba Deo
in	þæt ylce	gemet	Gode
digna	carminis	adjunxit	
wyrpes	songes	togeþeodde.	

In this arrangement, the word-order of each text has been left undisturbed. If, for an instant, *Deo* may be considered as a dative, we have here a piece of literal and "*word be worde*" translation that is somewhat surprising, but which may be quite equalled by dozens of other instances from the same source, as I may some day undertake to show.

II. To illustrate further the regimen of *wyrpe* in the 'Historia Ecclesiastica,' when used to translate *dignus*, I have noted every example of *dignus* (and its compounds) that I could find in the Latin text, and compared each with the corresponding passage in the Anglo-Saxon. In many cases the word is so rendered as to make the passage valueless for the present purpose. Thus, "juxta honorem et vita et gradu ejus condignum" (Book IV, Chap. xxvi, *ad fin.*)="after gerisenre are his lifes 7 his hada" (SMITH, p. 603, 1); and

"Deo dignior" (II, ix)="Gode leofre"
(SMITH, p. 510, 33).

Of *dignus* translated by *wyrpe* and the genitive, the following examples occur [references are to SMITH (S.) and to WHELOC (W.)]:

Bk. I, Ch. vii.—dignum (*sc.* montem) . . .
qui beati martyris cruore dicaretur;

—*wæs þ̅ ðes wyrpe þ̅ seo stowe swa wlitig
7 swa fæger wære ðe eft sceolde mid ðy
blode ðæs eadigan martyres gewurpad 7
gehalgod weorpan.*

(S. 478, 23: W. 34, 15 *ad fin.*)

I, vii.—regni coelestis dignus . . ingressu.
þæs heofonlican rices wyrpe.

(S. 478, 43: W. 35, 26.)

III, vii.—ipse eum dignum esse episcopatu
judicaret.

he hine ðæs wyrpne wiste.

(S. 530, 30: W. 188, 2 *ad fin.*)

III, xiii.—ingressu . . . vitæ perennis dignum.
ðæs ecan lifes inganges wyrpne.

(S. 539, 2: W. 195 *ad med.*)

IV, i.—indignum . . . tanto gradui [sic].

swa mycles hades unwyrpe.

(S. 564, 1: W. 254, 24.)

V, xii.—episcopalem . . . cathedram condig-
nis gradu actibus servat.

*þ̅ B [iscop] settl efenwyrpum dædum
his hades . . . heold.*

(S. 631, 14: W. 419, 18).

[*efenwyrpe* in Smith and Wheloc].

Of datives, these occur:

I, vii.—ecclesia . . . ejus martyrio condigna
*cyrice . . . his ðrowunge 7 martyr-
wyrpe.*

(S. 479, 7: W. 35, 2 *ad fin.*)

III, v.—dignum episcopatu

biscop hade wyrpe.

(S. 557, 38: W. 172, 14).

IV, vi.—condignam se . . . episcopo fratre . .
præbuit.

*he efenwyrpe he . . . ðam biscope 7
hire breþer . . . gearwode.*

(S. 574, 18: W. 276 *ad fin.*)

IV, xxiv.—plura . . . verba Deo digni carminis.
*monig word . . . Gode uyrpes
songes.*

(S. 597, 26: W. 328, 15 *ad fin.*)

V, i.—condignis gradu . . . actibus.

æfter wyrpum dædum ðam hade.

(S. 613, 13: W. 367, 11.)

V, vi.—Vitam . . . episcopo dignam.

lif . . . biscope wyrpe.

(S. 618, 30: W. 389, 3 *ad fin.*)

V, xix.—episcopatu . . . dignus.

B [iscop] hade wel wyrpe.

(S. 639, 31: W. 443 *ad fin.*)

III, xxi.—regis nomine ac persona dignissi-
mus . . .

cyninges namon 7 hada well wyrpe.

(S. 550, 40: W. 218, 6.)

(But MS. B has: *cyninges naman hæfde 7
wæs ðæs hades well wyrpe.*)

To these may be added this instance, where
wyrpe is not a translation of *dignus* yet is used
with the dative:

IV, i.—. . . alium cujus . . . ad suscipien-
tum episcopatum eruditio conveniret
et ætas.

*. . . operne . . . ðe biscop hade wyrpe
wære . . .*

(S. 564, 2: W. 245, 26).

And this example of the instrumental:

IV, ii.—me . . . hoc esse dignum arbitrabar . .
*ic me sylfne . . . ðy hade wyrp[n]e
demde . . .*

(S. 566, 6: W. 259 *ad fin.*)

(But MS. B has: *ic me sylfne . . . , ðæs
hades wyrpne dyde.*)

Finally, these examples must be taken for
what they are worth, and not necessarily as
authoritative. The exceeding literalness of
the translation peremptorily forbids any other
view of the matter. Nevertheless, the dative
with *wyrpe* must at least have been intelligi-
ble to the people, else such construction
could hardly have been used so frequently.¹

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¹ After this article was already in press there appeared in
Englische Studien (vol. xv, p. 159 f.) a study of the same
subject by J. ERNST WÜLFING; it was, however, thought
best not to withhold Prof. PEARCE's independent and cor-
roborative contribution.—*Eds.*